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Spring 2010

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## **Bilingual-Bicultural Teachers' Cultural Competence Development Blueprint in Predominantly Subtractive Bilingualism Contexts: Insights from Research Literature**

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### **Abstract**

Recent studies on quality education for diverse classrooms suggest cultural competence as a prerequisite for culturally responsive teaching. A critical analysis of teacher education strategies aimed at increasing pre-service teachers' cultural competence, in mostly white-serving and traditional teacher education programs, reveals that such approaches generally situate white teacher candidates only as closely as the periphery of bilingual students' cultures. Further, while a number of diversity-oriented educational programs have been designed for white pre-service teachers, there currently exists no coherent and comprehensive framework for developing U.S.-born bilingual pre-service teachers' bilingual-bicultural competences in predominantly white-serving and traditional teacher education programs.

This paper crafts an initial draft of such a framework for U.S.-born bilingual teacher candidates' cultural competence development. The authors suggest a six-stage model of cultural competence development as a blueprint for preparing culturally responsive U.S.-born bilingual-bicultural teachers. Taking a community of practice approach, the authors outline some suggestions and implications for dual-language education in predominantly subtractive bilingualism settings.

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## Introduction

Preparing bilingual-bicultural teachers in the recent context of accountability in South Texas is a difficult and complex task for bilingual-bicultural teacher educators. It suggests, ipso facto, the development of bilingual teacher candidates' cultural competence, that they become full cultural insiders (Banks, 1998) or old-timers (Wenger, 1998) in the community they will teach. In fact, becoming a cultural insider or old-timer, according to Banks (1998) and Wenger (1998), suggests the development of the needed multicultural abilities in order to pass as a native of one or more targeted culture(s).

A claim has been made that bilingual-bicultural teachers are highly effective in multicultural settings (Canagarajah, 1999). However, the subtractive bilingualism context, which mandates bilingual learners become monolingual in English quickly (Soltero, 2004), constitutes a real threat for some U.S.-born bilingual teacher candidates' cultural competence development in the Coastal Bend (South Texas) area. This paper outlines an initial cultural competence development blueprint aimed at increasing U.S.-born pre-service bilingual teachers' bilingual-bicultural competences within typically subtractive bilingualism settings.

The idea of more effective cross-cultural capacities is captured in many terms similar to cultural competence, such as cultural knowledge, cultural awareness, and cultural desire (Adams, 1995; Campinha-Bacote, 1999). All the terms speak to the idea of improving cross-cultural capacities, but each differs from the others.

*Cultural knowledge* refers to one's level of familiarization with selected general and specific cultural characteristics, history, values, belief systems, and behaviors of members of another ethnic group (Adams, 1995). This information might be achieved in two ways: 1) through literature review of lifeways, folkways, worldview, religious beliefs,

communication/linguistic patterns, cultural proximity and boundaries, interpersonal relationships, visible and invisible values, nutritional practices, traditions and customs, pop culture, family dynamics; and 2) through direct and indirect cultural encounters in multicultural contexts (Adams, 1995). Stated differently, cultural knowledge can be defined as the process of gathering general and specific information about other cultural groups in order to plan how to approach them, to establish trust, and anticipate some boundaries when interacting systematically with people from different cultural background (Hundeide, 2003).

*Cultural awareness* is the development of a broader and deeper understanding of another ethnic group (Adams, 1995; Campinha-Bacote, 1999). This usually involves internal changes in terms of one's attitudes and values. Also, awareness refers to the qualities of openness and flexibility that people develop in relation to others (Adams, 1995). Cultural awareness is developed through an intentional cognitive learning process, during which the newcomer becomes appreciative and sensitive to the values, beliefs, practices, lifeways, and problem-solving strategies of people from different cultures (Campinha-Bacote, 1999).

Operationally defined, cultural competence depends upon the emergence of an individual's cultural desire system (Campinha-Bacote, 1999). *Cultural desire* can be understood as pivotal motivational and spiritual sources that lead one to be engaged in ongoing cultural competence formation (Campinha-Bacote, 2003). Certainly, without a strong cultural desire system, the cultural competence developmental process will provoke only superficial schemata changes. A claim has been made that cultural desire conveys true meaning to cultural competence development (Campinha-Bacote, 1999). This desire enables people to adjust to others in diversity settings, and true cultural desire can be identified with behavior that aligns with one's true feelings (Campinha-Bacote, 2003).

Generally, *cultural competence* can be defined as the development of a set of congruent behaviors, attitudes and policies that come together as a cultural desire system, which enables professionals to continually interact harmoniously with people from diverse cultural backgrounds in cross-cultural situations (Adams, 1995; Campinha-Bacote, 1999, 2003). Recently, schools have been involved in increasing diversity exchanges. To be effective when teaching and/or working in diverse classrooms or schools, educators must increase their cultural competence.

In the field of teacher education, cultural competence has been considered to be a prerequisite of culturally responsive teaching for diverse classrooms (Gay, 2000). From the community of practice approach, Banks (1998) and Wenger (1998) define cultural competence as the process of becoming a cultural insider and old-timer of another culture. This approach implies that the teacher should move from his/her general or specific cultural knowledge of a classroom to a level of knowledge that allows him / her to pass as a native or native-like member of targeted culture(s). The challenge for white teachers of bilingual students consists of finding innovative ways to become cultural insiders in the community they teach.

A critical review of literature (Banks, 1998; Colombo, 2007; Gallavan, 1998; Gay, 2002; Hill-Jackson, 2007; Howard, 2006; Ladson-Billings, 2000; Shultz, 1996; Sleeter, 2001; Van Hook, 1999; Wiggins, 2007) on current models of cultural competence in predominantly white-serving and traditional teacher education programs highlights the development of several competing models. To help readers better understand the objective of this paper, it is worth briefly describing the distinction between white-serving and traditional teacher education programs and bilingual ones.

Historically, according to some scholars (Edwards, 2003; Middleton, Mason, Stilwell & Parker, 1988; Spring, 2007) white-serving and traditional teacher education programs in the

United States of America are dedicated to train pre-service teachers, mostly from the dominant group, to teach classrooms where English is used as the main language of instruction. Bilingual teacher education programs, in contrast, are devoted to preparing pre-service teachers to teach classrooms where English and one U.S. minority language (at least) are used as main languages of instruction (Soltero, 2004).

In white-serving and traditional teacher education programs, most of the competing cultural competence models target mainly white pre-service teachers with dubious and contested (Causey, Thomas, & Armento, 1999) cultural competence because of their low diversity experiences. Through this analysis, it is apparent that there currently exists no coherent and comprehensive framework for developing U.S.-born bilingual pre-service teachers' bilingual-bicultural competences in predominantly white-serving and traditional teacher education programs.

Given the aforementioned theoretical shortage, it is instructive to review some of the current cultural competence models for white pre-service teachers as a prelude to proposing an initial blueprint for U.S.-born bilingual teacher candidates' cultural competence. Implications and recommendations for bilingual teacher education will immediately follow.

### **Overview of Current Cultural Competence Models in Teacher Education**

For an informed reader of English Language Learning (ELL) research literature, the existence of a cultural mismatch between bilingual children and the majority of white ELL teachers is evident (Banks, 1998; Cochran-Smith, 2004). To bridge the current cultural distance between white teachers and bilingual students, Banks (1998) asks teacher educators to identify pre-service teachers who are likely to acquire the knowledge, skills, and perspectives needed to become cultural insiders of the communities they will teach. Correspondingly, other scholars

(Gallavan, 1998; Hill-Jackson, 2007; Howard, 2006; Shultz, 1996) argue that white pre-service teachers have the necessary cultural knowledge (Hill-Jackson, 2007; Howard, 2006), but they lack culturally responsive competence (Gallavan, 1998; Shultz, 1996).

To increase white teacher candidates' cultural competence, then, teacher educators in white-serving and traditional teacher education programs have been proposing a variety of models of pre-service teachers' cultural competence development (Banks, 1998; Colombo, 2007; Gallavan, 1998; Gay, 2002; Hill-Jackson, 2007; Howard, 2006; Ladson-Billings, 2000; Shultz, 1996; Sleeter, 2001; Van Hook, 1999; Wiggins, 2007). A critical exploration of the emerging literature on preparing white pre-service teachers to be culturally responsive teachers raises the pedagogical issue of how to enable white teacher candidates to effectively become cultural insiders of bilingual students' cultures.

Toward answering this challenge, a number of teacher educators in predominantly white-serving and traditional teacher education institutions have proposed programs preparing white teacher candidates to effectively teach bilingual students. These programs include early and restructured field experiences, tutoring and mentoring, ethnic literature analysis (free reading and journal), self-esteem examination through autobiography, situated critical pedagogies, return of experts to the classroom, anti-racist teacher education, cultural simulation and games, pop culture analysis, immersion experience, etc. (Colombo, 2007; Hill-Jackson, 2007; Ladson-Billings, 2000; Sleeter, 2001; Wiggins, 2007).

Most of the aforementioned educational plans are based on a three-dimensional model of cultural competence development. A quick survey of such a three-dimensional model might help readers better understand the blueprint suggested in these pages. The three-dimensional model, represented in Table 1, implicitly or explicitly identifies three levels of intercultural integration.

Those levels are (1) entrance or introductory, (2) transitory, and (3) optimal stages. The chart and discussion below connect Hill-Jackson's (2007) shifts to Helms' (1994) racial ego identity stages and Bennett's (1986, 1993) intercultural sensitivity steps.

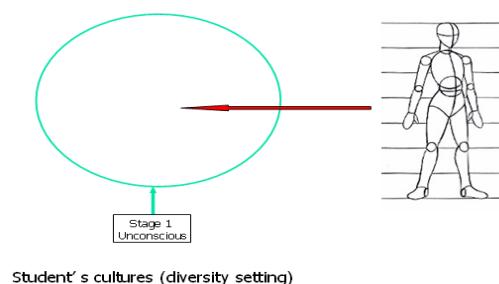
**Relationship between Hill-Jackson, Helms, and Bennett stages of cultural competence**

<b>Stages</b>	<b>Hill – Jackson</b>	<b>Helms</b>	<b>Bennett</b>
1	Unconscious	Contact level	Ethnocentric orientation
2	Responsive	Disintegration and re-integration	Denial, defense, isolation, separation, minimization, surface acceptance
3	Critical consciousness	Pseudo-independence	Ethno relativism orientation, adaptation–integration marginal

Hill-Jackson's (2007) research on the multicultural perspectives of white pre-service teachers identifies three layered stages of cultural competence: the unconscious, responsive, and critical consciousness stages. They are identified elsewhere as cultural knowledge, cultural awareness and the cultural sensitivity (Adams, 1995). These phases are the very first multicultural exchange steps experienced by many white pre-service teachers when initially interacting with people from diverse backgrounds. When white pre-service teachers enter teacher education programs, according to Hill-Jackson (2007), they typically display a lack of consciousness vis-à-vis bilingual students' cultures (see figure 1).



**Figure 1: Entrance Cultural Competence Stage of White Pre-service Teachers**



In the unconscious perception stage, a white pre-service teacher is blinded or unaware of the multiple realities of other racial groups' experiences. S/he might be familiar with selected cultural characteristics, history, values, belief systems and behaviors of another ethnic group at the surface level. At this point, s/he holds anesthetized worldviews that are not connected to actual intercultural experiences. Thinking that the world operates in certain ways and that s/he has no real impact on changing it through his/her awareness or participation in cultural diversity issues is common in this stage (Hill-Jackson, 2007).

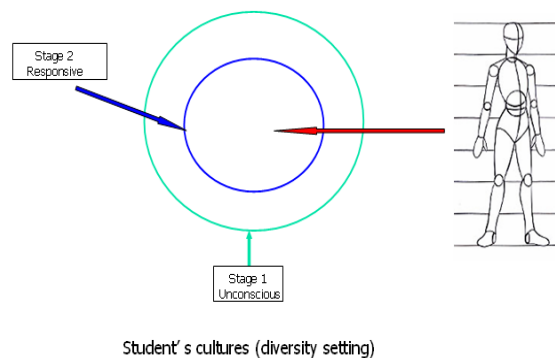
This first level encompasses Helms' (1994) contact level, where the white teacher candidate does not see himself or herself as a racial being and is rarely conscious of racial issues. The unconscious stage corresponds to Bennett's (1986, 1993) surface level of cultural sensitivity. This ethnocentric orientation involves the interpretation of events and behaviors from one's own cultural viewpoint. The teacher candidate, during this stage, tends to deny the existence (or saliency) of cultural differences (Bennett, 1986, 1993).

In the responsive stage (see figure 2), a white pre-service teacher is introduced to the cultures of others and becomes curious about but not totally accepting of the new knowledge about other cultures (Hill-Jackson, 2007). S/he is excited to learn about others and seems to care about minorities, but s/he still perpetuates the false dichotomy of whites and others. This is a crucial stage because it determines the future of each white pre-service student's cultural

competence formation. It reflects a multicultural purgatory, an unstable state of consciousness in which the candidate wrestles with reconciling old conditioned thinking in light of newly acquired information (Hill-Jackson, 2007).

Lessons of history showcase how some white pre-service teachers (Gruwell, 2007), once on the field, overcame the responsive stage to reach higher levels of intercultural integration while others remained in the unconscious stage for a long period of time. Once placed within a rich, multicultural community, a white teacher candidate might display a wide range of reactions, including denial, isolation/separation, defensiveness, surface acceptance (Bennett, 1986, 1993), mixed feelings, emotional confusion, and individual disintegration as a result of multicultural exchanges (Helms, 1994). A teacher candidate who remains at this unconscious or responsive stage will not be able to effectively apply the basic tenets of culturally responsive teaching (Colombo, 2007; Hill-Jackson, 2007).

**Figure 2: Transitory Cultural Competence Stage during Teacher Education Program**

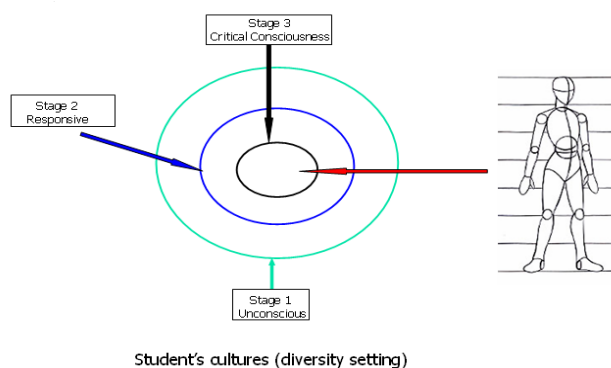


A white teacher candidate can discover the possibilities of multiculturalism and embrace multi-race and multicultural matters (Helms, 1994) only after breaking the cycle of his/her own cultural oppression (Bishop, 2002). This action will help him/her to move from an ethnocentric orientation toward an ethno-relative one (Bennett, 1986, 1993). At this point, a white teacher

candidate will feel the imperative need for full multicultural acceptance and respect of cultural differences.

The third shift (see figure 3) of cultural competence formation is the critical consciousness stage (Hill-Jackson, 2007), adaptation–integration (Bennett, 1986; 1993), or pseudo-independence (Helms, 1994). This is a more comprehensive multicultural stage, where in-depth changes in a white pre-service teacher’s consciousness can transpire. Here, a white teacher candidate is willing to examine the world (and often does) so by investigating his/her lived reality. This in turn, enables him/her to develop confidence, courage, and inquisitiveness to pursue important thinking and discussions while discovering a new foundation of understanding of the other and the self (Freire, 1973; Wink, 2005). As a matter of fact, the white teacher candidate will not only adapt himself/herself to the new culture, but will also try to integrate the disparate aspects of his/her identity into a new world view while still remaining culturally at the periphery (Bennett, 1986, 1993; Wenger, 1998).

**Figure 3: Optimal Cultural Competence Stage at Graduation**



A quick survey of challenges experienced by teacher educators (Banks, 2004; 2008; Ladson-Billings, 2000) in training highly responsive teachers in predominantly white-serving and traditional teacher education programs indicates that the critical consciousness stage has been considered implicitly and/or explicitly as the ultimate outcome of a well-implemented

three-dimensional model. From the community of practice perspective, a white teacher candidate who has reached the critical consciousness level still remains on the periphery (Bennett, 1986, 1993; Wenger, 1998) of bilingual students' cultures. Willingness to be deeply immersed in other cultures might arise, but abundant and qualitative multicultural interactions with people from different cultural background are needed in order to gain a cultural insider/old-timer status (Cooper, 2003; Wenger, McDermott & Snyder, 2002). Research on cross-cultural adaptation (Gudykunst, 2003; Kim, 2001) demonstrated that outsiders might remain in the pseudo-independence stage (Helms, 1994) for a long period of time when living and working in predominantly subtractive bilingualism contexts.

It is worth reminding readers that the aforementioned models target mainly white teacher candidates' cultural competence. In predominantly white-serving and traditional teacher education programs, recent research (Caldas, 2006; Ekiaka, 2009; Una & Staffan, 2004) demonstrated that many cultural competence models do not explicitly address U.S.-born bilingual teacher candidates' cultural competence development challenges.

Since many cultural competence models, in predominantly white-serving and traditional teacher education programs, do not explicitly address U.S.-born bilingual teacher candidates' bilingual-bicultural competences challenges (Caldas, 2006; Ekiaka, 2009; Una & Staffan, 2004), the authors looked at cross-cultural adaptation research (Kim, 1988, 2001) to single out some advanced stages of intercultural integration considering the three levels of the three-dimensional model as the basic stages of cultural competence development for U.S.-born teacher candidates who grew up with two (or more) languages and cultures. The next section outlines an initial cultural competence development blueprint for U.S.-born bilingual teacher candidates'

preparation based on available research on cross-cultural adaptation theory, cultural competence, and multicultural education.

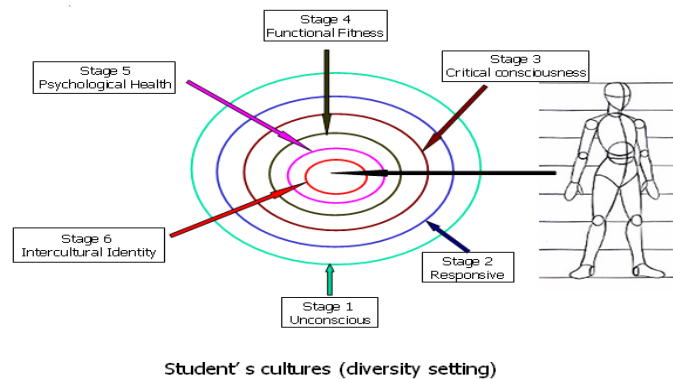
### **Cultural Competence Development Blueprint for U.S.-born Bilingual-Bicultural Teacher Candidates' preparation**

Research on non-native ELL teachers' comparative and absolute advantages (Braine, 1999; Canagarajah, 1999; Ekiaka, 2009; Llurda, 2005) suggests that bilingual teacher candidates display an advanced level of intercultural integration at the beginning of training in comparison to their white peers in diversity settings. In fact, U.S.-born bilingual teacher candidates' folk theory (Ogbu, 1990) indicates that they are received as cultural insiders of their primary reference groups. The adoption of a suitable cultural competence development model for U.S.-born bilingual teacher candidates aimed at preparing them to become effective bilingual-bicultural teachers is crucial to ensure the future of one-way and two-way dual-language education in the Coastal Bend area (South Texas).

To draft an initial model of cultural competence development for U.S.-born bilingual candidates, we suggest a six-stage model below (See figure 4) as a basic cultural competence development blueprint for U.S.-born bilingual pre-service teachers. It blends the three-dimensional model with Kim's advanced levels of intercultural integration in a host culture.

Advanced levels of intercultural integration, argues Kim (2001), are richer and more complex, becoming more sophisticated depending on the outsider's success throughout the intercultural learning venture. Those levels are functional fitness, psychological health, and intercultural identity (see figure 4).

**Figure 4: The Six-Stage Model of Cultural Competence Development**



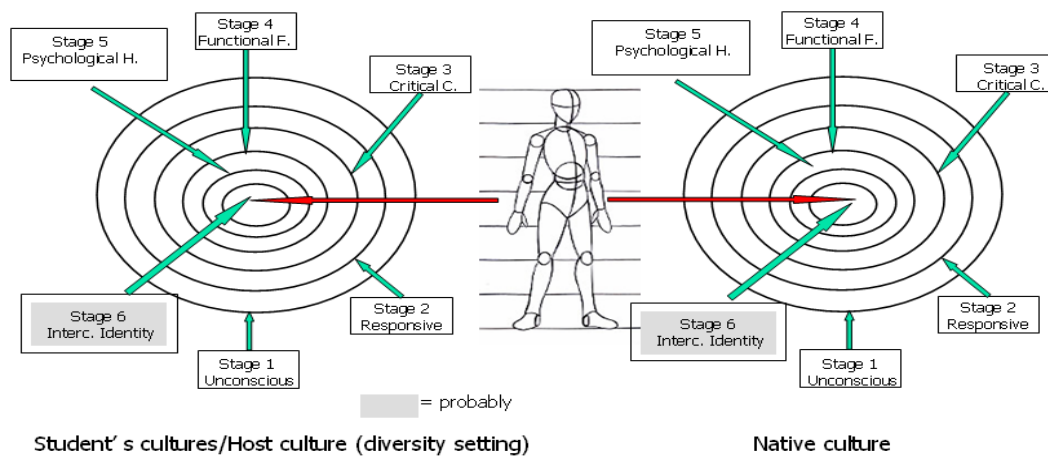
If the three-dimensional model is considered as basic levels of intercultural integration, functional fitness (Kim, 2001) is the first advanced stage of cultural competence. Functional fitness is consistent with what is commonly understood when someone says that he/she is well adapted (Kim, 2001). That person is capable of carrying out everyday life activities smoothly and feeling comfortable in a particular environment.

For U.S.-born bilingual teacher candidates who grew up with two languages and cultures, being well-adapted means passing as cultural insiders/old-timers of both cultures. Stated differently, developing functional fitness competences suggests the achievement of cultural and linguistic fluencies within the heritage and host culture(s). An increase of functional fitness is reflected, in turn, in increased congruence of subjective meaning systems in both primary reference groups (Kim, 1988, 2001).

Research on intercultural identity development (Kim, 2001; May, 2007; Zachary, 2004) indicates that bilingual children who grow up with two languages and cultures are more likely to achieve acceptable bilingualism-biculturalism competences by the end of their high school years. From the above assumption, we might theoretically deduce that when U.S.-born bilingual teacher candidates enter a bilingual teacher education program, they might display functional fitness

competences in both cultures (see figure 5). Some of them might hypothetically reach other advanced levels of intercultural integration such as psychological health or intercultural identity.

**Figure 5: Bilingual Teacher Candidates' Entrance Cultural Competence Stages (Hypothetical)**

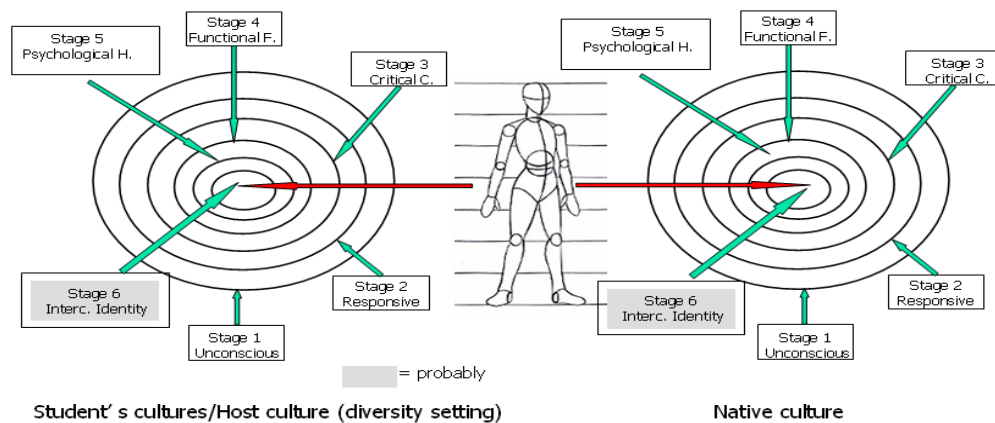


Psychological health, according to Kim (2001), is the second advanced level of intercultural integration. She defines it as a state in which the individual's cognitive, affective, and operational tendencies work in harmony. Psychological health is a normalized and taken-for-granted state of being. The lack of host communication competence accounts for many psychological health problems which might lead to a negative self-image, low self-esteem, low morale, social isolation, dissatisfaction with life in general, and a bitter attitude of being a helpless victim of circumstance (Kim, 1988, 2001).

From a lineal intercultural integration approach, bilingual-bicultural teacher educators expect that a positive learning experience during teacher education should have the potential to move U.S.-born bilingual teacher candidates from lower to upper levels of advanced cultural competence in both cultures. Positively framed, bilingual teacher educators expect that the input U.S.-born bilingual teacher candidates will receive throughout the bilingual teacher education

training will strengthen their move to the advanced level of intercultural integration processes. The figure below highlights the transitory cultural competence development for U.S.-born bilingual teacher candidates.

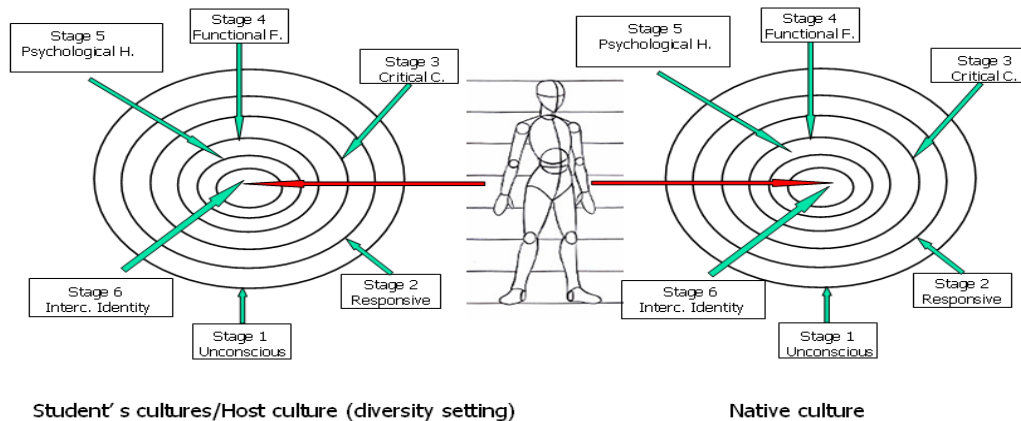
**Figure 6: Bilingual Teacher Candidates' Transitory Cultural Competence Stages (Hypothetical)**



As Canagarajah (1999) argued, bilingual-bicultural teachers are professionally effective in multicultural settings. In other words, they exhibit the required functional fitness and psychological health to be competitive in the teaching field in the United States. This means that they have developed the ability to perceive the world, their own, and other cultures in morally accepted and ethical ways (Kim, 1988, 2001). Progress in functional fitness and psychological health in both cultures allows the emergence of an intercultural identity (see figure 7).



**Figure 7: Bilingual Teacher Candidates' Optimal Cultural Competence Stages at Graduation**  
(Hypothetical)



Kim (2001) refers to intercultural identity as the last and the highest level of cultural intercultural integration. Intercultural identity means the emergence and consolidation of a new identity that is increasingly richer in content and more complex in structure. This new identity co-exists with the original, which was shaped and conditioned by the native culture.

Paraphrasing Adler's (1977) cultural identity postulates, one might argue that the development of an intercultural identity will place a U.S.-born bilingual teacher candidate in the position of continually negotiating an ever-newer formation of reality. The internalization of new cultural elements, argues Kim (1988, 2001), is far from smooth. It is naturally characterized by upward-downward-forward-backward movement in a stress-adaptation-growth dynamic.

Appiah (2006) and Zachary (2003) have used the expressions roots (i.e., the capacity to strength heritage culture identity) and wings (i.e., the capacity to become a cultural insider of another ethnic group), respectively, to categorize a person who has achieved such a level of intercultural integration in two or more cultures. From the input-output intercultural learning approach, bilingual teacher educators (in charge of training one-way and two-way dual language

teacher candidates, for example), expect U.S.-born bilingual teacher candidates to reach the highest level of intercultural integration by the end of their bilingual teacher education preparation. Surely, achievement of these competences constitutes an absolute advantage for U.S.-born bilingual teacher candidates when it comes to the application of culturally responsive teaching principles (Ekiaka, 2009).

### **Implications for U.S.-born Bilingual-Bicultural Teacher Preparation**

The above discussion is particularly important for bilingual teacher educators in charge of preparing U.S.-born bilingual teacher candidates for dual-language classrooms. A deep understanding of cultural competence development models, in predominantly white-serving and traditional teacher education programs, should help bilingual teacher educators and bilingual education professional developers to design ground-breaking cultural competence plans aimed at a) successfully preparing U.S.-born bilingual-bicultural teacher candidates for dual-language education, and b) effectively training U.S.-born in-service dual-language teachers who are still struggling in strengthening their heritage culture's old-timer status.

As we argued earlier, the subtractive bilingualism context mandates K-12 bilingual students to become monolingual in English quickly (Soltero, 2004). Naturally, it constitutes a real threat for some U.S.-born bilingual teacher candidates' cultural competence development and a serious strategic planning challenge for dual-language education programs in the Coastal Bend area.

Empirical data from a quick survey of some U.S.-born bilingual teacher candidates' old-timer status in both mainstream and heritage cultures, collected by the authors during fall and spring semesters of the current academic year in a predominantly minority-serving institution,

suggests that most U.S.-born bilingual teacher candidates are struggling in strengthening their heritage language.

The survey consisted of asking some U.S.-born bilingual pre-service teachers to rate their cultural “insiderness” status in both cultures and linguistic fluencies/proficiencies in English and Spanish by comparing themselves to their peers of the same age, monolingual in English and Spanish respectively, who are academically typical, using a scale of 1-4 (1 = very inferior and 4 = very comparable). On average, U.S.-born bilingual teacher candidates rated their Spanish linguistic fluency/proficiency as inferior. Consequently, most of them were not able to effectively perform class-teaching demonstrations in their heritage language (Spanish). Therefore, emphasis on English language learning while devaluing K-12 U.S.-born bilingual students’ linguistic and cultural heritage (Canagarajah, 1999) might compromise the future of one-way and two-way dual-language education in South Texas.

Without doubt, the future of dual-language education is intrinsically related to effective bilingual-bicultural teacher preparation. In South Texas, especially in the Coastal Bend area, bilingual-bicultural teacher educators and professional developers should be aware of subtractive bilingualism practices that are expressions of assimilation educational policies (Spring, 2007) when designing ground-breaking cultural competence projects and professional development plans for U.S.-born bilingual teacher candidates and novice (beginner) bilingual teachers, respectively.

From this analysis, our readers might easily deduce that achievement of cultural insider (Banks, 1998) or old-timer (Wenger, 1998) status in U.S.-born bilingual teacher candidates’ primary reference groups is the ultimate goal of the cultural competence development blueprint

discussed above. We now see that this process cannot rely solely on programs or models designed exclusively for white pre-service teachers.

Furthermore, helping U.S.-born bilingual teacher candidates enhance their old-timer status in both cultures will significantly lower the cost of one-way and two-way dual language education programs. As a result, dual-language school administrators in the Coastal Bend area will not rely on importing heritage language teachers from other countries for their dual-language classrooms.

To do so, bilingual-bicultural teachers and professional developers should assess U.S.-born bilingual teacher candidates' and novice teachers' struggles in maintaining their heritage language and culture before designing cultural competence plans for bilingual teacher education programs. Creation of dual-language teacher education communities, heritage culture dance and drama clubs, heritage language literature clubs, development and delivery of ongoing professional development programs in heritage language, student-teaching practices in the heritage language for one or two semesters abroad, etc., are some cultural competence strategies that bilingual-bicultural teacher educators and professional developers might explore to help U.S.-born bilingual teacher candidates and novice teachers strengthen their heritage language and culture's old-timer status.

For some scholars (Appiah, 2006; Zachary, 2004) the cultural competence blueprint for U.S.-born bilingual teacher candidates' bilingual-bicultural competences development, as presented in these pages, is a natural process. However, this perception might not be the same for some readers who may interpret teacher education, in a multicultural society like the United States of America, from a subtractive bilingualism viewpoint.

The significance of this research-based article is not only related to the importance of developing U.S.-born bilingual-bicultural teacher candidates' cultural competence to be effective dual-language teachers, but also to the imperative for lowering dual-language education costs in order to increase its availability in the Coastal Bend area (South Texas).

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